

Koran, from all parts of the Mohammedan world. Will the Brethren church have such a school? A school that will add twenty-five cultured, consecrated ministers to our church every year.

That would enable us to double our numbers in a very few years as a church. We have the buildings, grand, magnificent, commodious buildings. We have the men in the Brethren church ready to constitute the faculty. Ten years ago we did not have them, but now they are ready. They are here from Hiram, Notre Dame, from the universities of Ohio, Chicago, Iowa, and many others of the best colleges of our land. Able, consecrated, self-sacrificing men. We have the young men who are willing to prepare, among the noblest and best of our land. We have the money to sustain the school. The only question is, will we have it?

This is the supreme question of the day, the overwhelming question of the Brethren church. Every other subject sinks into utter insignificance when compared to this one evertowering thought.

Will we have the school, brethren? If so, then endow Ashland college.

#### RELIGION AND THE DEVIL AT CAPON SPRINGS

GEO. A. COPP

Capon Springs is a prominent southern watering place. It is situated eighteen miles from the railroad, in the mountains of West Virginia. It has thru the summer season from three to seven hundred guests. Gen. Guy V. Henry, military governor of Porto Rico, with other prominent persons, were guests at the springs this season. The devil, the prince of the air, is also a guest and has been for years. He has taken his rooms on the first floor of the large hotel and compels the other guests to resort to the second, third and fourth stories. His departments are open day and night, while his competitors have a chapel on the grounds that is probably only open one day in seven.

The Brethren church is represented at Capon by brother R. S. Pangle, who has charge of the meat department and has been there for years. Sister Holmes is in charge of the dairy department and has been there for seven years. She told me that in all these seven years she had never been in the ball room but once, and she is a single lady, too. She told me, too, that each night when she goes into her room she reads her Bible, and when she kneels in prayer she remembers those in prayer to God who with their music and dancing scarcely think of God. When one remembers that at such places most everything is for pleasure, and that God's name is scarcely remembered, I cannot help but thank God for such a faithful sister as

Sister Holmes. Those who maintain their faithfulness to God under unpromising circumstances are worthy of far more honor than those who are faithful under favorable circumstances and influences.

The harm, or evil, at Capon is not in the mineral water for God created it, nor is it in the location, nor in the ball room, nor saloon, for both might be used for religious purposes or business purposes. It is not in the feet that God gave those who use the ball room, it is not in the hands and mouth of those who drink ardent spirits for God gave all these, but it is in the misuse and abuse of those organs that God gave man.

I noticed in the ball room that of the twenty-five ladies on the floor only two had their arms and necks properly covered, yet these with all the rest engaged in round dancing, an invention of the devil, that every man and woman who has a spark of God's love in their heart should cry out against in all their strength. The ball room is one of the flood gates to hell. The seed of prostitution is sown there and in time it will be reaped. We must preach against it, work against it and pray God to take out of the hearts of those who are Christians who have any sympathy for it. The eternal truth says if "any man love the world the love of God is not in him."

When we fail to fight evil we begin to sympathize with it, and when we sympathize with evil we are on the devil's side and take his part and against God. The word of God says, too, that we should shun the appearance of evil, and if the ball room has not the appearance of evil in it, I don't know where to look for a more striking appearance of it.

*Fisher's Hill, Va.*

### Home Circle

#### The Two Sides of It

PRISCILLA LEONARD

There was a girl who always said  
Her fate was very hard;  
From the one thing she wanted most  
She always was debarred.  
There always was a cloudy spot  
Somewhere within her sky;  
Nothing was ever quite just right,  
She used to say, and sigh.  
And yet her sister, strange to say,  
Whose lot was quite the same,  
Found something pleasant for herself  
In every day that came.  
Of course, things tangled up sometimes,  
For just a little while;  
But nothing ever stayed all wrong,  
She used to say, and smile.  
So one girl sighed and one girl smiled  
Thru all their lives together.  
It didn't come from luck or fate;  
From clear or cloudy weather.  
The reason lay within their hearts,  
And colored all outside;  
One chose to hope, and one to mope,  
And so they smiled and sighed.

—Morning Star.

#### HOW TO KEEP CHEERFUL

W. M. DETRICK

In the very nature of things an intelligent, genuine Christian must be the happiest person in the world. Discouragement to a Christian must always mean a falling away of faith in some way, for if we really believe that this is God's world, and that all things work together for good to them that love him, and we are sure we love him, then we must carry around with us happy faces and hopeful hearts. We have here given by Paul, who was a great expert in hopefulness and happiness, three characteristics of a Christian: righteousness, peace and joy. Two out of three of them indicate cheerfulness. Peace is the bosom of the ocean, and joy the white caps which the breezes of life, sweeping over the sea, awake. Above every body else the Christian has a right to look on the bright side of things. The world should not only look beautiful to us because it is beautiful, but because it is an indication of the kindness and love of our Father. It is a failure of faith and a certain indication of practical infidelity when we give way to some temporary defeat and say with gloomy faces, that there is no use trying, as every thing is against us.

On a very slippery day in winter, a young negro was making his way home with a large market basket on his arm, full to the brim with all those hard and ball like vegetables peculiar to winter. Treading unwarily on a bit of glare ice, he came down suddenly with a crash that emptied his basket out into the street. Surrounded by garden products, he lay at full length, his head supported on his hand, looking calmly about him. Seeing him still prostrate, a gentleman hurried to him anxiously. "Are you hurt?" "No." "Then why don't you get up?" "Taint worth while." A good many of us, having spilled out the contents of our little basket of plans and purposes in the street, are as absurd as was that colored man when we say that it is not worth while to continue the struggle, because we have caught a fall and find ourselves momentarily confused. After all, this suggests one of the chief methods of keeping cheerful, and that is not to magnify trifling difficulties. It is a sure way to be always filled with misery, to exaggerate in the lens of our own imagination, or in our conversation, the difficulties which we all have to meet and the troubles and sorrows with which we have to contend. Let trifles take their place as trifles, and we will often find that we have nothing in the way, and that, compared to the mammoth mercies of God, they are as nothing. Another way to increase our cheerfulness is to keep the disagreeable things, which seem to be our particular cross, as much as possible to ourselves. It is not considered in good taste to take one's medicine in public. Why should we take our providential medicine that way? Dr. Scudder well says that there is no greater mistake, so far as the happiness of the world is concerned, than that which is made by those people who go about with their bit-